The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

Calendars: This is the season of pretty calendars. Enterprising business houses remember their friends, and choose this method of inviting their friends to remember them throughout the year. The calendar is a daily reminder, and to look at it for the date is to see the name, and invitation of your dealers. Besides being pretty and inviting the calendar is useful and serves to good purpose every day in the year.

All of which goes to say that business has been studying psychology—the science of mental activity and that this has been learned. Whatever is constantly before the mind invites, or compels, that mind to activity. Seeing a firm's name daily gives mental familiarity with that firm. In consequence, you, and the dealer's name that your calander bears, are utlimately familiar and close friends. That which meets our mental vision, day by day, is sure to become a part of us. Your surroundings become to be you. The business firm enters, then gains possession of the mind. That done, admittance to purse and business transaction is assured.

If the calendar makers and business houses have taught us anything then it is that a vulgar, or an uncomely scene or picture on a calendar, or in the house, is a most deadly and dangerous thing. The purpose of the calendar is is to draw to that which the calendar bears. The firm spends its big money for calendars only because of this principle. If that firm's name will naturally draw the observer for business, how much more will the vulgar and uncouth picture draw the observer's mind to it?

It is a high compliment to our business houses that they are getting out calendars that carry pictures which are cleanly, wholesome and artistic to look upon. We have not seen an uncomely and vicious one among them this year. Only the vulgar and uncouth care for such, and every business house depends upon the virture of the community for its support.

The day of obscene and vulgar pictures on the calendars is rapidly passing, if indeed has not already past. Obscenity and vulgarity are always losing proportions, from a financial point of view.

And we have ground for hope that the day of painting, and disseminating vulgar views and pictures of any and all kinds, draws rapidly to a close. It was always destructive of business and ruinous to morals. For any man who will look long enough, and constantly enough, upon obscene and vulgar picture, will himself become obscene and vulgar. That law is as fixed in psychology (and in human nature) as were the laws of the Medes and Persians in ancient history.

The Sabbath. The "National Lord's Day Convention," recently in session in Pittsburg, developed some interesting facts and phenomena. One railawy conductor had never had a run in twenty-three years without Sunday work. A street-car conductor had not had a day off from his work in eight years. There were numbers and numbers who had to work twelve hours a day, seven days in the week, twelve months in the year. One speaker representing Labor Union said: "He who calls Sunday laws narrow has never put himself in the place of his brother crushed in health, home, and manhood by seven day's toil. Sunday work wipes out worship of God, to allow worship of mammon, and robs the poor man of the society of wife and children, and all that is noblest and best, just to fill some rich man's pocket a little fuller."

Besides individual expression, the Convention appealed to all citizens to refuse to subscribe for, or advertise in, or furnish church notices or other items for the Sunday newspaper.

Evidently the church is up against a proposition. The tendency of the time is to destroy the sanctity of the Sabbath day. The church must stay this tendency or suffer irreparable injury and violence. The destiny of the church and the sanctity of the Sabbath are closely allied. If the church cannot save the Sabbath it will have a hard time saving itself.

Not only the church, but a nation's and a people's wealth and welfare are at stake. A French official journal recently declared "France has twice as much debt per capita as other nations because the Sabbath was banished from France in the revolution." The good and wise God knew it was best for a man to have one day's rest in seven, hence He commanded men, whom He loved with His own loving wisdom and mercy, to rest one day in seven.

Crime. Have you read your daily recently without finding accounts of murders, thefts, harrowing tragedies and cruel crimes? Have you heard your neighbor enquire at the post office, or news stand, for his morning paper "to see who killed, got killed, or was tried for murder yesterday?" That is common remark now, and is justified by fact. Ours is a strenuous time. Energy has been accelerated and men are more nervous and impetous. Small prosecution causes crime, because mind and body are already strung up to high tension. Our age is surely in need of more religion, and of more mental and spiritual development. Our moral and social natures are being attacked, and over-wrought, from the bodily and nervious side of us. We need to attack, and so steady, our nerves and bodies from the mental and spiritual side. Carnality is holding carnival: the material side of us runs mad. The only salvation is in mental and spiritual praise and power.

—John D. Rockefeller, Jr. is suing the publisher of William R. Hearst's New York American for criminal libel.

—Mrs. William R. Taft, wife of President-elect Taft was a visitor at Spray, N. C. last week where she delivered an address to a company of ladies there on the welfare work of the National Civic Federation.

—After January 1st the United States will remove from North Carolina the majority of its internal revenue officers, since the State is to have prohibition and it is presumed that there will be no need for the present revenue force. This means that it will be the duty of State officers to enforce its own laws.

FROM THE FIELD.

Newport News Letter.

In the absence of anything better this week we offer for our letter a little Sermonette, touching the relation of the Church to God and to the world. Multitudes had sought Christ when He had retired to a quiet desert place for rest, and at once He ministered to them. Late in the day when the Twelve would have sent them away to buy food for the body, Christ learned that there were five barley loaves and two small fishes in the company. He took this little and, looking up to heaven, blessed it, gave to the disciples and after the multitude had been orderly arranged on the grass the disciples gave to the multitude, and all were satisfied, "filled," and they took up of the fragments that remained twelve baskets full. Here we find the twelve, whom we shall style the Infant Church, standing between Christ, the great source of all supplies, and the needy multitude. It occupies now the same position, and the same relation to the world of need, and the Saviour and source of all blessings. God works through second causes, and order is the first law of heaven. No rain comes except through the agency of clouds, no light ever kisses the swelling bud, or paints the opening flower or ripening fruit, without the sun. The three are necessary before we can have fruit. Everything throughout the entire universe exists for some purpose, and must serve some end outside of itself. When necessary our Father will make all creation contribute to the mission and ministry of the great object which He has placed before His church, and in her hands He has placed the distribution of the world's supply for all manner of human needs. Here He works a recreation for those who had obeyed the injunction, "Seek ye first the kingdom of God and His righteousness." Some of His miracles were restorative, as when He restored sight to the blind, hearing to the deaf, motion to the lame, and power to the palsied limb. Some were redemptive as when he restored the demoniac from foul fiends. Some were punitive, as when He blasted the barren tree, and swept away the ill-got gain of the Gadarenes. One is transformatory, as when He turned the water into wine. This before us was recreative, for in what other light can we regard it? the multiplication of the little into quantity enough to feed the thousands with more left over and gathered up than the original. He lays all creation under contribution to supply the needs of His people if necessary. There is not a physical want for which God has not made gracious and wonderful provision. Light for the eyes and the eyes for light; air for the lungs and the lungs for air; seed for the soil and soil for the seed; the world for man and man for the world. As long as man has a physical need the earth will produce. There is suggested here man's threefold need and poverty.

1. **Man's Physical Poverty.** In the miracle before us it was a bread poverty. It was a "Desert place." Bodily supplies were needed; nature demanded them. "What shall we eat and what shall we drink, and wherewithal shall we be clothed ?" are the least important of man's three-fold needs. From one end of the earth to the other there is today this same physical need and suffering. There are thousands born of drunkenness and lust whose only welcome into this world is a curse, whose admonitions are kicks, whose lullabys are blasphemies, and whose examples are vice and crimes. While crops are rotting in the field and the cry of overproduction is sounded in every market, thousands cry for bread and shiver in the winds of winter. A ten thousand dollar dinner is served on one street, while on another street, in the same city, there is wretchedness and poverty, and direst want. Today in our own land there are 530,000 confirmed drunkards, and think if you can what suffering and poverty that must represent. One hundred and fifty thousand criminals go yearly from our prisons and jails, and we are told that in our population there are two hundred thousand orphans, homeless, fatherless and motheless. He who walks through the shambles of our civilization with open eyes, tender and gentle heart, will not need the images of a poet to teach him horror! Then over one half of the earth's population there are teeming millions, in wretched poverty and disease! In the last great famine in India sixty millions starved to ed to death, and previous to 1878 twelve millions of human beings starved to death in China. Such conditions as these, which now exist, of physical poverty, do not exist because God has not made ample provision. The birds do not starve to death. When touched by the hand of Christian industry this earth will respond and produce enough feed and clothe the inhabitants of the globe. There are two hundred and thirty thousand paupers in our state institutions, and in New York city, a center of wealth and commerce today, ten thousand men, women and children, beg for bread. To relieve this distressing situation over the whole earth, the gospel teaches us to love one another, and God is waiting on His church as the ageney through which this poverty and need must be met and the supply sent. He gave to the disciples and they gave to the multitude. In the last great famine in India Christian England sent them twenty-eight mlilions through direct channels, besides six millions advanced to their farmers. Our own country through one channel sent a million dollars. If the Christian religion could secure the lives and consciences of men universally a physical famine would be impossible, from the human view-point. But the Father now waits upon His church, while the need of the world waits and continues in suffering. But there is another more terrible poverty and need, if possible.

2. **Man's Mental Poverty.** More than one half of the entire earth is in mental darkness and ignorance. Almost every Roman Catholic country is illiterate. Italy, Spain, Austria and the vast populations of South America are only half enlightened, while large portions of the earth are in ignorance and crimes of paganism. We are told that in the United States there are nearly seven million boys and girls of school age, not even enrolled in the schools. To think, too, that more than half of the earth's population is in great darkness and ignorance, without even a knowledge of God, makes indeed a very dark picture. The fault, if fault there be, is not on God's side. He has crowned man with intellect so that he can think God's thoughts after Him. He has placed in every object in every realm of forest, field, sea, and sky, His own thoughts and wisdom, and invites His children to inquire, investigate, seek and know. In each there are mines of pure gold, and the only price is such effort as will enlarge capacity for receiving and enjoying. Some have gone to these fountains and have come back enriched and with blessings for the world. The torch of the intellect may be carried into every realm about us. Between Himself and the great darkness that covers the earth God has placed His church, made her mission and ministry clear, and now waits with the Holy Spirit to give power and guidance. If knowledge shall ever cover the earth as the waters cover the deep, it must come through the ministry of the church of God. The forceful lives of every age have passed at some time under the training and influence of the church, either directly or indirectly—either in the college, Christian home, or Sunday-school. With her mission so clearly stated by her founder, with her present equipment, the facilities for world-wide intercourse, the Holy

Spirit waiting, and the need of willing millions greeting our ears daily from every quarter of the earth, there can be no excuse if darkness lingers much longer before the morning light appears. But there is yet another, and the most distressing poverty. It is,

3. **Spiritual Poverty.** Beyond the seas, in total spiritual darkness, with no knowledge of Christ are ten hundred millions of human beings; forty millions dying every year and a hundred thousand every day! Then it is said that only one fifth of our own population belong to the church, and that three fourths of that one fifth are women and children. What an awful picture this gives of man's highest need. Here is the first, and primary, and fundamental object of the church, and the obligation to relieve this great need covers all the others. Near the same time of this miracle, the Master gave the parable of the meal and leaven in which there were three measures of meal and all were leavened. Here we may at least infer the threefold nature of man for which the gospel was intended. We know that these three are touched by the gospel, and that the church is the means appointed by God for the promotion and advancement of the gospel of the kingdom.

Added Lessons.

a. Christ makes the little we consecrate to Him the basis for the much He proposes to do for us. It was true in the miracle here, as also in the case of the widow's meal and oil.

b. Lesson of consecration. The loaves and fishes were consecrated to Him.

c. Lesson of order, and organization. Made them sit down in companies of fifty and a hundred

d. The church, Twelve, first discovered the need and carried it to Christ.

e. When we have received a blessing from Christ through the church we should carry it out into the world. "He sent the multitude away."

f. If Christ can do so much with the material things of his people what might we expect when we give Him our lives and, "Living service." The world is dying in mental and spiritual darkness and poverty, and suffering all the physical ills which the gospel relieves, while the Lord of all is saying to His church: "They need not depart, give ye them to eat." Matt. 14:1.

Murdock W. Butler.

Newport News, Va.

Durham.

Dear Brother Editor:

There was joy in our home inexpressible and long to be remembered, caused by a delightful visit from the ladies of Main St. Christian church, accompanied by brother W. B. Bagwell of the First Baptist church, on the night of Dec. 17, when these good people remembered their pastor with a "pounding" consisting of many comforts of life, and some nice presents by the little girls whom the pastor loves dearly and has much hope for in the future. May the good Lord pour out his blessings upon all who were in any way connected with this blessing to our home. The last five days have been days of special blessings to us. We are praying and trusting that we may be able to appreciate properly these favors bestowed by those interested in our temporal welfare. Pray for us, brethren and sisters of the church, that we may be able to rightly divide the Word unto the people that all may have a part in the Spirit's blessings that come to those who are seeking to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

A. P. Barbee.

From Truett, Ala.

Dear Bro. Editor:

Last Sunday we held a very fine service at Antioch church and raised $7.59 for the Orphanage. It is a pleasure to serve a people who are so ready to respond to the enterprises of the church. Antioch is one of our weaker churches, numbering about 65 members, but during the last two years they have ceiled and painted the church, purchased an organ, and a set of pulpit chairs, paid their conference assessments, and paid their pastor more than ever before, also added about fourteen new members to the roll. We have a little band of tireless workers at Antioch. My work starts off well at this point for the new year. In fact my work is in very good condition as a whole. I am expecting results from this year's labor. God being my helper I shall strive to that end.

G. D. Hunt.

Columbus, Ga.

Soon after the close of the Alabama conference we left our home to attend the annual session of the Georgia and Alabama. This meeting was very much enjoyed by the writer and others expressed themselves as having been delighted and inspired during the session.

At the close of this conference this writer came to Columbus to take up the work for the new conference year. Our first service was held on the first Sunday of last month. This field, however, is not entirely new to the writer, because one or two visits to this city during the year had brought somewhat of an acquaintance between the present pastor and the membership of the church. Having been on the field nearly two months we are now more thoroughly in touch with the needs and problems of the work and this point is in a hopeful condition. The Sunday-school is looking upward in interest and attendance. At present the school is arranging for Christmas exercises. Our books on "Preparing the Teacher" are in hand and the class will begin work soon.. The Ladies' Aid Society is doing faithful work. The handsome new piano in our church is to be paid for by this society. We are glad because we are hoping for a good year with the Columbus church.

The writer devotes only two Sundays each month to this church, the remaining two Sundays are given to the church in Girard, Ala., this town being situated just across the Chattahoochee River, Columbus on one side and Girard on the other.

Our work for the year at this place began second Sunday. At our first appointment here we received one member into fellowship with the church. Sunday school is doing good work. Christmas exercises will be held. A Ladies' Aid Society has recently been organized. We are to begin a class in "Teacher Training" soon. Girard church has a little band of loyal workers. It is a pleasure to labor with them.

Recently the writer assisted Rev. H. W. Elder in revival services at Richland, Ga. Rev. B. F. Young was present and added greatly to the meeting by his earnest sermons and appeals. We learn that the church was spiritually revived.

Fraternally,

G. O. Lankford.

Columbus, Ga.

Valley Letter.

We have recently closed our revival meeting at Palmyra. Rev. Edward French was present part of the time and preached able sermons. Some interest was manifested in the meeting, though not as much as we had hoped for. Three or four decided for Christ and three united with the church. The ordinance of baptism was administered in the North Fork of the Shenandoah river to four candidates yesterday. The people at Palmyra find it a much greater convenience and pleasure to worship in the new church than in the old school house which was used for that purpose for so many years.

I am very busy now in my revival meetings. I have enough of them to keep me busy the entire winter. But there is no work I enjoy more. Am now in a meeting at Jappa.

I had the pleasure of being with Bro. French at his first appointment at

(Continued on page 11.)

NOTES AND PERSONALS.

—A request for an urgent deficiency appropriation of $5,458,000 to the Isthmian Canal project was laid before Congress Dec. 18.

—There are 35,000 burglaries in New York city annually and the property loss is $15,876,000. Burglary and laceny cases this year will number more than 50,000, it is stated.

—Rev. C. H. Rowland, Franklin, Va., has a class of sixteen members now studying the Teacher Training Course. Our book on "Training The Sunday-school Teacher to Teach" is meeting with high approval, and is rapidly finding place in many Sunday-schools.

—Many children, some adults even, will be glad they do not live in Tornea, Finland, since Christmas day is only three hours long and night falls before breakfast is over. Conversely, in June the day is twenty-two hours long, having a night of only two hours' duration.

—The Boston Herald has abandoned the comic(?) colored supplement to its Sunday edition, declaring that this feature has had its day. For our part we never had the wit to discover the comic in these abomniable sheets and shall not mourn that their day is done.

—Dr. W. W. Staley takes twenty Teacher Training books for his Sunday-school; Rev. N. G. Newman takes nine for his schools, and Rev. M. L. Bryant takes eight copies for the Berkley school. Evidently our Sunday-school teachers have a desire to learn to be better teachers and are putting forth an effort.

—There will be no Christian Sun next week. Our office force, with the rest of the world, deserves, and will take, a few days off. This is Christmas. It just comes once a year. No one will grudge our sharing its joys and recreations. A pleasant week, and a glorious one, to all our readers.

—Emperor William, of Germany and President-elect William Taft, of the United States, are both total abstainers, turning their glasses down at banquets where wine is served; mots excellent examples for the two chief citizens to set before the peoples of the two greatest nations on earth.

—Senator Philander C. Knox of Penn. has been tendered, and has expressed willingness to accept the portfolio of Secretary of State in the Taft cobinet. If Mr. Elihu Root is to go to the Senate it would be difficult to find an abler man for premier of the Cabinet than Senator Knox. We regard Mr. Taft as fortunate indeed in that choice.

—The whiskey dealers in preparing to "move on" from North Carolina Jan. 1, because of prohibition, are informing "their friends" through the mails in what near by towns they can be found with the liquor. Virginia will get her quota, but some are going as far away as Jacksonville, Fla., to keep from having to "move on" again so soon we presume.

—Mrs. Russell Sage is certainly making amends for the shortcomings of her rather close-fisted husband, who, however, had the good sense to leave his millions to be distributed by his widow. Among the recent gifts of Mrs. Sage is $500,000 to the American Bible Society on condition that the Society raise $500,000 by Jan. 1.

—President Roosevelt has planned his trip to Africa to begin next April and continue ten months. He offers the Smithsonian Institution, Washington, a collection of big game, rare smaller animals and birds if Institution will send along one or two field taxidermists and naturalists to mount the skins of the specimens and ship back to Washington. The President's offer has been accepted.

—We learn through a personal letter just received that Rev. W. D. Harward, Lambert's Point, Norfolk, Va., has been extended a call by the Madrid, Iowa Christian church and that he has accepted. That will leave a gap in some of our good work in and about Norfolk, but it will give our Madrid people a mighty good pastor and preacher. It is to be regretted indeed that the Eastern Virginia conference thus loses its efficient secretary and our work there one of its very best and brightest men.

—How is this for a hopeful and inspiring note? "My work is in good condition; prayer meetings well attended and all the services deeply spiritual. Our Bible class room is full every Sunday and our congregation at church service are always large. Send me a copy of Training The Teacher to Teach, for which find enclosed 60 cts. I hope to introduce the book in our Sunday-school." that is the key Bro. S. L. Baugher strikes and reveals what he and his people are about even in this winter season.

—Look how Bro. C. E. Newman writes about the good things going on his way:

"Dear Bro. Atkinson: We have been mercifully pounded by the good people of Liberty Christian church. Mrs. Newman and myelf desire to thank Bro. Aysene who brought the gifts and the people who did the giving. It was a magnanimous thanksgiving remembrance. There was almost everything from flour by the barrel to peanuts and popcorn for Charles. In return for their kindness it is our wish to give them more faithful service." Now that sounds like business.

—The following evolution of the word Christmas is given by the N. Y. Advocate:

"It is first found in the year 1134 and first spelled as follows: Cristes maessee. In 1340 it was spelled without a capital letter and as one word: cristesmesse; and in the same year cristmasse. One hundred and forty-nine years afterward it appears as crystmasse, and in the same year Crysmas. Three years after Columbus discovered America it appears Cristmas. In 1568, in The Chronicles of Grafton; Christmas appears the first time as it is now spelled, CHRISTMAS, but thirty-seven years afterward it appeared as Christmasse; from 1635 it seems to have been spelled as at present."

—In last week's Herald of Gospel Liberty, Rev. Thos. S. Weeks, Sunday-school Secretary of the American Christian Convention writes as follows:

"Teacher-training is the Sunday-school hobby of the present day, and there are Courses of study almost without number being prepared for those who will use them.

"Preparing the Teacher" edited by Profs. W. A. Harper, W. P. Lawrence and W. C. Wicker, for the Southern Christian Convention is one of the most complete of these Courses and does credit to the editors and contributors. The scope of its 10 chapters and 51 lessons is broad, and its treatment of the separate topics is all that could be desired; indeed it is more nearly exhaustive than in most of the works of this kind.

It is remarkably well fitted for the Teachers' Course in a Theological Seminary, where we hope it may find place at an early day.

Volume I contains 236 pages full of facts concerning the Bible, the Church and the Sunday-school.

The department of Church History is particularly good, and is something more than is found in some of the Normal Outlines heretofore used. Twelve pages are devoted to Christian Principles as interpreted by President Moffitt of Elon College.

The work is altogether fully up to the demands of the present day, and while it is a little more bulky than some, it will not be easy to make an abridged edition without a change of plan."

—We have a small edition of the Teacher Training Book neatly and substantially bound in cloth which we are selling at 90 cts. per copy. Any teacher desiring a binding more substantial than the ordinary can secure same by sending us 90 cts in stamps.

No Christian Sun next week.

CHRISTMAS: ITS USE AND ABUSE.

The recurrence of the Christmas Season must excite, in the mind of the intelligent Christian, very mixed and varied sensations.

Viewed, as it logically could be, from the Christian standpoint, it is an ideally perfect and beautiful festival—associated, froe time immemorial, with the Incarnation of Our Blessed Lord, and set aside as the annual reminder of that solemn and holy event, and would seem natural for it to be the best observed and most religiously kept festival in the entire Christian Year. Marking the birthday of the Founder of Christianity, it marks also the Birth of the Christian Religion, and so it also marks the inception of all that we call Christian civilization and its corollary benefits. In faet, the event for which Christmas Day primarily stands marks the point of departure between all old methods and systems and civilizations and that which characterizes all that is best in the world to-day.

However men may account for the faet, a fact it is, that this event celebrated an Christmas Day marked an entirely new departure, not only in the world's history, but in the world's point of view and mode of thought, and was the beginning of a revolution that has continued to work from that time to this.

So the great change in the world's point of view and standards of conduct would naturally associate itself with some special day and date, and whether Christmas Day be the actual day of the birth of Christ or not, is a matter of small moment; it is certainly the day which Christianity united on at a very early time in its history, and the day which has been celebrated in that connection, the world over, ever since. And around this day and season have grown and clustered all the beautiful legendary lore of Christianity and the hundreds of kindly and beneficent acts and customs that have sprung out of Christianity.

Naturally, one would think, the observances in connection with such a season would partake, if not exclusively, yet largely, of the nature of the event that it celebrates. It would be a season of giving, because it commemorates the greatest and freest Gift that was ever conceived of even by infinite love; but because the Gift celebrated was unselfish and loving and helpful, and went out specifically to those most in need of the Gift, it would seem, naturally, that commemorative Christmas-giving would be largely of the same kind. The Season would be one in which the giver sought out the one in need, the poor, the sick, the helpless, and commemorated not only the faet, but the spirit of the Incarnation. Of course, such giving would not exclude any one of all the near and dear and loved ones; only it would go out far beyond this and include, wherever possible, some for whom the Incarnation stands, so far, for nothing, and carry to them its lessons of joy and blessedness.

This would be the Children's Festival pre-eminently and justly, because it commemorates that wonderful consecration of infancy and childhood, but while it may make joyous the home for the little ones, it would go far beyond this and carry some message and act of commemorative blessedness to the children who sit in social darkness, and who sorely need the ministrations for which this season stands. Probably, today, there are none in all this broad Christian land who more need the message and teaching and spirit of the Christmas Season than the young who are shut out from all that is best and most hopeful of the world around them. The bright fireside and happy circle of the Christian home, made glad by the celebration of the Birth of the Babe in Bethlehem, is a beautiful and pleasing pieture and faet, and one that is a part of the work of Christianity; but the spirit of the Christ-child goes far beyond this and is best described in His own words, "to seek and to save that which is lost." It is a fine thing to keep the traditions of a Christian home; it is a finer thing to go out and help make the traditions of a Christian home. It is a Christlike thing to keep bright the lives of those who have advantages and are in touch with us; it is a more Christ-like thing to go out and help to make bright the young lives that have none to teach, or help, or brighten them. Certainly, the Christmas Season is pre-eminently the Children's Season, but the children who most need it should never be overlooked in caring for the children who don't need it. The most typical Christmas deed that can be conceived of is a purely unselfish deed, because such a deed most exactly commemorates the character of the Founder of the Christmas Idea.

Christmas should be the season, pre-eminently, of joy and gladness, because the whole note of the Christmas idea is one of joy and gladness. Our own Church emphasizes this side of the season with all the force possible; in lesson and canticle and prayer and hymn it lays stress on the cause of and reason for brightness and gladness and hope. But, human nature being what it is, it is easy to lay the emphasis on the wrong type of gladness and to express it in mistaken ways. The secular world has seized on the Christmas Season as a time of "gladness and joy"—such as it is—but out of this very fact have grown the very worst abuses which cluster around the sacred season. Christmas stands, before all else, for the spiritual in its conception and ideal; but in its actual practice, it stands for the material and selfish to a degree that must carry pain and trouble to every Christian heart. "Joy and gladness" when they lose their spiritual quality, are dangerously near to degenerating into selfish animal enjoyment; and possibly, this very selfish animal enjoyment is the paramount Christmas association in the majority of minds to-day.

Yet, if there can be a direct antipodal contradiction of the Christmas idea, it may be expressed in the words "selfish animal enjoyment;" they express the very reverse, the diametrical reverse, of everything for which the historic Christian Christmas stands.

"Joy and gladness" are almost essential qualities and marks of the season, but they ought to mean a joy or one that more nearly expresses the ideal message that is conveyed by the season. Nineteen centuries ago, on the Christmas Season, God stilled the aching heart of humanity with a marvellous Message, a boundless Love and a Divine Gift; and it came to those who most needed; not only to the cultured and refined and affluent and the happy, but to those who sat in darkness, the poor, the sorrowing, the comfortless; and wheresoever the real Christmas idea once finds a hold and takes root, there the old, old story will be retold; the old love, the old message, the old gift will be repeated and the world will be made better and happier and cheerier and a pleasanter place to live in, because the Christmas idea has entered into and taken possession of the hearts and minds of Christian men and women.—Southern Churchman.

—The Almanacs tell that there will be four eclipses in 1909, two of the sun, two of the moon. On June 17 the sun will be in total eclipse and visible in all parts of the United States except in a small part of the Pacific coast states.

—To Dec. 1, there were ginned of the 1908 cotton crop 11,010,864 bales against 8,343,396 bales to same date last year, according to government report issued Dec. 8. Texas, of course, leads with 3,200,221 bales, Georgia coming next with 1,736,737, Miss. third with 1,297,291 bales and Ala. fourth with 1,171,404 bales. S. C. is credited with 1,052,554, no other state raising as much as a million bales. N. C. is credited with 554,002.

THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JAN 3.

A Few Suggestions.

The Ascension of Our Lord. Acts 1-1-14.

Golden Text. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke 24:51.

Setting of the Lesson. With the new year we turn from the United Kingdom under Saul, David and Solomon in the Old Testament to the study of the expansion of the Early Church as recorded in the Acts and the Epistles, to which study we will give the entire year. The chief characters to be studied are Peter, Paul, Philip and John. First show the relation of the Acts and the Epistles to the four Gospels—the latter representing what Christ began to do on earth, the former what he continued to do after his ascension. Then the author of the Acts, from which book our lessons for some time will come, will claim your attention. To settle this matter call for the prefaces to the third Gospel and the Acts, assigned last time, which will conclusively show that Luke "the beloved physician" was the author of both. Then you will desire to say a few things about Luke—a Greek doctor, and so a Gentile, a Jewish proselyte and a Christian, of culture and learning and social position, companion of Paul and the Apostles and eye-witness to many things narrated in the Acts and a very conscientious record-searcher of things he did not witness, having produced one of the finest pieces of history, judged as such, that we have. Then the date of the book will claim your attention—it must have been written before Paul's death and in the second year of his Roman imprisonment, since it breaks off abruptly there, which cannot be far from 63. The preface proves it was written after the third gospel. The purpose of the Gospel may also be briefly set forth—to tell in broad outline the history of the founding of the Christian Church—Acts is "The church of God in action." The language Greek; the place of writing, probably Rome; the method of publication—by copying through slaves; the extent of history in point of time—33 years, will all no doubt be touched on by you. With open Bible in hand and with your pupils with open Bibles you will go through the book rapidly that they may see what is in it. Then ask all who read the book as well as the Gospel according to John, which you may have assigned last time, to make that fact known. Thank them and then ask if those who failed to do so will not read them the next week.

The Lesson. The lesson today divides readily into two parts, which you will place on the blackboard as they are developed in the teaching.

1. Life and Resurrection of Jesus. Verses 1-3. Here discover to whom the book is dedicated, who this man was, what former treatise had been ascribed to him by Luke, what that former treatise dealt with, to what point it carried Christ's life, through what means he had given his apostles commandments, what one of the commandments was (Matt. 28:19), in what way he showed himself to his disciples, what his passion was, for how long a time he was with them, and of what he spoke during that time.

2. Jesus' Parting Commission to his Disciples. Verses 4-8. Find where they were likely assembled (Jerusalem, whence Christ led them to the Mt. of Olives for the Ascension), what command he gave them, for what they were to wait, of what nature Jesus' baptism had been, how they were to be baptized, how many days hence (10—On Pentecost—May 1830 A. D.), what question they kept asking him, his answer, when they were to receive power, what they be of him, and where. Here call for the verse in Chapter 2 which shows the promise of verse 8 is extended to us, assigned last time.

3. The Ascension. Verse 9. Discover what took place after he had said these things and what received him out of their sight. Here call for Luke's account of the Ascension, Luke 24:46-53, assigned last time.

4. The Promise of Christ's return. Verses 10-14. Learn by question what they did as he vanished from their sight, who stood by them, how long they were clad, what they said, whither the disciples returned, how far away it was (a Sabbath Day's journey was three fourths of a mile), where they went when they had arrived, who abode there, who else were there with them, and how they passed their time.

Review the lesson by the topic method, if there is time.

Truths and their Application. 1. The Ascension of Christ and his Resurrection are absolutely necessary to explain the inspiration under which his simple, untutored and untaught disciples set out to conquer the world. That Christ is ever living is today a necessary hypothesis to explain the great work done by his followers in his name and the wonderful transformation of character wrought through faith in him. Yes we have a living Savior and we too shall live forever, saved through his love.

2. We are promised power, spiritual dynamics, if we believe in the Lord Jesus Christ,—power to become sons of God, to overcome the world and our own fleshy desires, to lead others to Christ. How we should all covet this power! And we can all have it for the asking.

3. The Holy Spirit, the Comforter sent from God, is to lead us into all truth, to fill us with knowledge and understanding of divine things, to increase our faith, to make us courageous and steadfast for Christ and the Church, to make us holy in our life and zealous after good works. This Holy Spirit is ever present with us and brings us a peace that passes all understanding on the part of those who have it not. What would a man exchange for the joy and the comfort and the matchless ecstacy of such a place?

4. The death, resurrection, and ascension of Christ are typical of like events in our own careers. We are to die, we are to rise again, and, if we are faithful, we are to ascend to meet him in the air. May we all be allowed to take part in that marriage of the Lamb to his bride, the church.

Assignments for Home Study. Ask one to be prepared on the intervening events between today's lesson and next Sunday's, Acts 1:15-26: Ask a second what feast of the Jews came fifty days after the passover, and what it commemorated, Lev. 23:11,15,16: Exod. 23:-16 and 34:22, Deut. 16:10: A third to find from his concordance mention of the Holy Spirit or Spirit of God in the scriptures before the Acts; a fourth to find what the scriptures teach about the gift of tongues from the present lesson, Acts 10:46 and 11:15 and 19:6; 1 Cor. 14:1-33; 12:10,11,28; 13:8; and Luke 1:-67.

W. A. Harper.

Elon College, N. C.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JAN. 10.

A Few Suggestions.

The Descent of The Holy Spirit.

Acts 2:1-21.

Golden Text: I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of truth. John 14:16,17.

The Review. We are to study carefully the whole book of the Acts the first part of this year. Our ambition should be, not to give our pupils a few priceless gems simply, but also a view of the entire book in all its parts and teachings. In order to these ends we must pay strict attention to our review works, to fix the regular lessons, and to the intervening events, to obtain the comprehensive view. Today, then, review the

previous lesson thoroughly, accurately, so as to bring out in bold relief all the essentials—review it as a preparation of today's lesson.

Intervening Events. Here call for Acts 1:15-26, which gives the intervening events, assigned last time. In case you did not assign this work, bring out the facts yourself or read the verses from the Bible or ask one of the Cass to do it.

The Lesson. Our present lesson which should really go to the end of verse 40, divides naturally into three divisions. Write these on the board as they are developed in the teaching.

1. The Descent of the Holy Spirit. Verses 1-3. First ask on what day the events of this lesson occurred. Then call for assigned work on Pentecost and its significance among the Jews to this time: Lev. 23:11, 15,16; Exod. 23,16; 34, 22; Deut. 16,10. (The recently published Teacher-Training Course of the Christian Church, for sale by The Christian Sun, Elon College, N. C. p 209 f. will be helpful here.) Then ask where they were, what spirit prevailed among them, what suddenly was heard, what it filled, what house they were likely occupying (either the upper chamber in the house of John Mark's mother or one of the rooms in the temple), what appeared unto them, what these tongues looked like, upon whom they settled.

2. The Spirit's Effects. Verses 4-14. With what they were filled, what they began to speak, where the source of their utterance was, who were then dwelling at Jerusalem, whence they had come, what happened when this occurrence became noised about, what effect what they they heard had upon those who came, what they said one to another, what states they represented, what language they spoke, where places are located on map (Here again the Teacher-training Course, above spoken of p. 177 f, will be found very helpful.) what the theme of the speakers was, what the earnest men asked themselves regarding it, what the mockers said,—these matters you will discover by question. Then call for the assigned work last time on the mention of the Spirit before this in the scriptures,—the object here should be to show that the Holy Spirit had all along been present with men, as a distinct Personality, and that became here in greater abundance as the plan of salvation was now complete through the Life and sufferings of Christ; as the law had been given on Sinai on this very day, so the new dispensation is today ushered in with the descent of the spirit. Here also call for the assigned work on the gift of tongues, Acts 10,46; 11:14; 19:6; 1 Cor. 14:1-33; 12:10,27; 13:8; Luke 1:-67, in connection with the present lesson: the investigation will no doubt lead you and your class to conclude that this gift was no empty jargon, but the mighty moving of the Spirit of God in ignorant men enabling them to speak real languages they had never heard, and that it was very different for the so-called "gift of tongues" of which we hear today; it was a temporary gift, not a permanent one—and was always for a purpose, as here to enable the gospel to be brought to many men of different countries at once.

3. Peter's Sermon. Verses 14-21 (really 14-40). Here learn who stood up with Peter, how he gained attention, what he said as to the claim of mockers, at what hour of the day he spoke (here explain that the third hour was about 9 o'clock, the Jewish day beginning at sunrise, which was the first hour, that no respectful Jew nor even a Jewish drunkard will be so drunk so early in the day.) what prophecy was being filled in this scene enacted before them (Joel 2:28-32) what God had promised to pour upon all flesh, what their sons and daughters were to do, what their young men, what their old men, what God's servants and handmaids, what God would show in the heaven, what in the earth, into what the sun should be turned, into what the moon, before what day this should occur, who should be saved.

Here review the lesson by the topic method.

Truths and their Application. 1. This copious outpouring of the Holy Spirit came after a ten day's prayer-meeting. Persistent, earnest, heart-felt prayer is always heard—it is not always answered in the terms of the petitioner's desires, for that would often not be the proper answer. With every true prayer is joined "Thy will be done" and thus every such prayer is answered. If we progress in our spiritual life, we must be much in prayer with God.

2. Read carefully this wonderful sermon of Peter, resulting in the conversion of 3,000 souls, and see if you can identify this bold man with the cringing coward who cursed when accused of being a follower of Christ and repeatedly denied his Lord. We can hardly conceive of the same man being in these two situations. And still he was. How do you account for his boldness? He was Spirit-filled. The Spirit of God always makes us bold for him.

3. The Holy Spirit is in our lesson represented as a wind, as a tongue, and as fire. The assembled disciples heard the wind and saw the tongues of fire. When the Spirit had settled on them, its presence was at once evident. So it is with us. When we have the spirit of God, we cannot conceal it—it will out. And if we do not have it, no amount of saying so will ever convince men that we have it.

4. There were mockers at pentecost which was the most glorious revival of religion the world has yet known. There are mockers of religion today, men whose spiritual ears are deaf, to every thing that leads men to a closer walk with God. Are you such an one?

Assignments for Next Time. Ask one to find from his concordance where Jesus had promised the Holy Spirit; ask another to count the words in Peter's sermon as a whole, and then also those that are quotations from the scriptures; ask a third to find from his concordance what God does when he remits our sins; ask another to make up the Apostles' doctrine from Acts 2:36; Eph. 2:18; 2 Cor. 13:14; Romans 3, 10, 12, 16; Eph. 1:7; Acts 3:19; Acts 10:43; Romans 6:22; Gal. 5:22,23; 2 Peter 1:21; 1 Cor. 2:13; Titus 2:12,13; Acts 3:20,21; ask a fifth to discover from Acts 5:4; 12:12; 21:16 whether the early Christians cohse to have individual property—on this point compars also Matt. 24:14-30 and Luke 13:6-9; ask a sixth to report on Peter's other two sermons, Acts 3:12-26 and 10:34-43.

W. A. Harper.

Elon College, N. C.

LESSON FOR SUNDAY, DEC. 27, 1908.

Review.

ReadProverbs 4:5-9.

Golden Text: Keep thy heart with all dilligence, for out of it are the issues of life, Prov. 4:23.

Time. David and Solomon. The limits of the estimates are B. C. 1042. 965. Temperance Lesson B. C. 725. Christmas lesson B. C. 5.

Places. Jerusalem, Kirjath-jearim, Hebron, Gibeon, Bethlehem and fields.

Persons. David, Uzzah,. Nathan, Mephibosheth, Ziba, Absalom and followers. Armies, Solomon, Adonijah, courtiers, soldiers, priests, Joseph, Mary, the Babe, shepherds, angels.

This is Review Day and the last Sunday of the old year. For six months our lessons have been about three kings. These kings were much the same sort of people as we ourselves, and life meant much the same to them as it does to us. From their successes and mistakes we have learned many things that should help us in the New Year to come.

Let each girl select from the stories the verse she would best like as a New Year's motto. Let each boy think over the stories and select one noble act or quality and make it your own.

What was David's noblest quality?

(Continued on page 14.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

GOD WITH US.

(Matt. 1:18-25, American Revision).

Now the Birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son: and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which is spoken by the Lord through the prophet, saying:

Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the Angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name **Jesus.**

THE SEASON OF JOY.

"There is a time for every purpose under the heaven; a time to weep, and a time to laugh; a time to love and a time to hate." says the Word (Eccle.III). This now is the time of laughter and of love. If Christmas does not bring these it fails of its purpose, intent and meaning.

The birth of the Christ-child was the beginning of a new era of enlarged joy and increased happiness in the world. It marks not only the greatest Gift of earth, but the greatest Gift to earth. The Incarnate Son is Heaven's highest and holiest gift to earth. Christmas day celebrates God's Christ-made Gift. You and I give gifts to each other because God, the Father of all, first gave His best Gift to us. Christmas day is a time of giving, for because of a Gift was the day made possible and real. We rejoice and laugh and love then because at the institution of this day the stars sang together, angels made merry and Incarnate Love left heaven and came to dwell among men for a season.

But there is further reason for joy in the Christmas season. The essence of the occasion is joy becaue it emphasizes, elevates, and enthrones childhood. On the first Christmas morning One was born who lifted infancy from infancy to imperialism, and gave to childhood a charm and a character that it had not known before. Since that day the world's affection and benevolence for childhood have been enlarged and multiplied. This is of a truth Children's Day. Since a star in heaven pointed out a birth-chamber, and wise men sought out a newly born Babe, even in a manger, to pour out costly ointment and worship there, childhood has become more sacred, and all men in Christendom, both the wise and the unwise, must needs take note of the One Child's Day.

How dark, unpleasant, cheerless the home now in which they hang up no stockings, indulge in no jubilation, make no presents, and look or act in no way different from that of other days and times. Such homes are few, and are to be pitied. For God decreed, and heaven chanted, that this should be a glad and joyous occasion.

This then must come home to every heart that meditates. Our first duty is to rejoice and be glad now. Our second is no less bounded, namely, that we strive in some way to make others rejoice also and be happy. There are those about us not as fortunate as we. At this season we do well to remember them. Wherever poverty pinches and burdens bear heavily, there is invitation and opportunity for effort and sacrifice and service now. This is for Jesus' sake. We make the day and the time glad because we celebrate the good and the glad time of His coming into the world.

There is a devout supplication which is in season now and reads:

"Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are lonelier; and light thou my Christmas candle at the gladness of an innocent and grateful heart." For Christ's sake, and because our hearts are full of praise and gratitude for His coming into the world to relieve it of sin and misery we will rejoice and help others to rejoice, at this good Christmas season.

THIS MIND.

One cannot help thinking. The mind is an automaton, and will act. But one can help, to a degree, what one thinks about. It is not the fact of thought, but the object of thought, that kills or makes alive. What you and I must see to is the object of our thought, that upon which we think most deeply and seriously.

And here, as always, the Word helps, and sets the standard: "Let this mind be in you which was also in Christ Jesus." Here is the high mark of thought attainment. Since it is Thought that kills and makes alive, that which gives the highest, best and happiest life, is the power and privilege to think like Christ thought. "Let this mind be in you." Think you the thoughts that He thought, that is upon the same topic, like themes, similar objects.

First He thought, and often, that it was His meat and drink to do His Father's will. You and I can think that. Secondly, He thought often on prayer and praise and worship. You and I may think that. Third, He thought often how to do justly, love mercy, act charitably. You and I may think that. Fourthly, He thought and thought much on how to lead others to a better way of living and to a higher conception of the Father. You and I may think on that.

This is life. This is love. This is the best there is for us. In these days when a thousand tokens and memorials remind us of Christ, His advent into the world, and His kindly and incomparable life among men, it would seem easy to have in us this mind, the mind to think His thoughts, do His deeds, and live after Him his life, and share with Him his love. To this end and to this mind, God help us now, during this Christmas season.

SUFFOLK DRY.

We congratulate the good people of Suffolk, Virginia. By an overwhelming majority they have voted the saloons out. Out of a total vote of 619 only 181 were cast for saloons. It is needless to say that there was rejoicing and praise among those who worked and wished for more sobriety and less drunkenness, for more order and less debauching, for

a richer town and less poverty. That is what it comes to, and unless economic and civic conditions are different in Suffolk from those in other localities, the next few years will witness wonderful growth, development and business improvement there. Liquor and drunkenness can no more make a town rich than incendiarism and theft can: and only a false notion of economy will argue that they can.

That which is most gratifying about the newspaper reports from Suffolk was that the notable feature on the day of election was the number of young men, just entering life and business for themselves, who worked at the polls and, among their fellows, on behalf of temperance and the closed saloon. A town's interests are safe in the hands of young men who oppose the saloon, and this speaks volumes for the future of progressive and wide-awake Suffolk. Over two thirds of the State of Virginia is now dry, and "dry territory" enlarges its borders now almost weekly. Truly a better day dawns upon the "Old Dominion."

SUFFOLK LETTER.

A local option election was held in Suffolk in November, 1906 and the "wets" won by a majority of eleven votes. By the law in Virginia another election could not be held until two years after that time. This second election was held the 14th day of the present month of December.

In the meantime the process of moral education went steadly on, gaining force with each passing month. People became more observant of disorders, crimes, and tragedies, growing out of the saloon business. The last month of the time before the election was fruitful above any other month of the two years. I remember writing to the Sun of the Brown-Curry meeting in which I stated that the chief value of that meeting was its temperance influence, which reached its climax in a Sunday afternoon meeting for men where twelve hundred men stood upon their feet and pledged Mr. Brown to do what they could to banish the saloon from the city, the state, and the nation. That demonstration remained through the election in full force and efficiency.

Rev. J. D. McAlister, Secretary and Rev. Dr. James Cannon, President of the Anti-Saloon league of Va., made convincing addresses the week before the election. The climax of the campaign was reached on Sunday night, December 13th, at the Academy of Music when Governor R. B. Glenn, of N. C. made the final address to men only. The Hall was packed with men who came to hear the great theme discussed by a great advocate. "Down homers" were there in full force. The ministers and temperance forces were present. The wet and the doubtful were among the multitude. The moral crisis was approaching. Governor Glenn came in jaded but you would not have known it as he warmed up in the progress of his convincing plea for temperance and civic righteousness. The audience hung on his hot words for one hour and three quarters. Every sentence told upon the applauding, spellbound audience. They made the air ring with shouts of approval while he made the air hot with facts, incidents, and telling arguments. Dry men became drier; doubtful men became dry; wet men were convinced; and all felt that the election would banish the saloons from Suffolk.

Many said, "That is the greatest speech I have ever heard by any man on any subject;" and all said it was the greatest they ever listened to on that subject. Some wanted to see Glenn in the White House; others could listen to him all night; and Rev. Dr. H. E. Johnson, an apostle of temperance, and a great preacher, who prides himself on being an Irishman, said it made him wish he had been born in North Carolina.

Tarheels starightened themselves up and said: "What do you think of our Governor?" I asked several men on the next day where they were born and they said, "In North Carolina."

While Governor Glenn was carrying the men of Suffolk to the highest point of enthusiasm in the Academy of Music Rev. J. D. McAlister was addressing a great congregation of women in the Christian church. Rev. J. B. Dunn Rector of the Episcopal church had made several effective speeches and all the ministers had sought to teach the people and these last speeches set fire to the hearts of the dry men and women.

Monday was bright and pleasant, and the election was earnest and quiet. The day was one of prayer as well as voting But when the announcement was made at six o'clock that the dry majority was 257 out of a total of 619, the town went wild with excitement. The firebell rang, the people shouted, the victory was won.

A praise meeting was held in the Methodist church that night, talks were made by all the pastors, Capt. Britt, Dr. Campbell and Col. J. E. West. The church was crowded, and the services religious. Prayer was offered for Roanoke and the town went to its bed for the first time as a dry community. By March 14th there will be no saloons in Suffolk and one more thriving town will be added to the list.

The Citizens' League, which has had charge of the campaign, has a guarantee fund of $6000.00 with which to prosecute violaters of law and propose to see that liquor is not sold illegally.

W. W. Staley.

Elon College Notes.

Dr. Lincoln of Lacey Springs, Virginia, has returned to his home. He has been with his son who has been sick, here for some time, with pneumonia. But at this writing he has recovered sufficiently for his father to leave him.

Mrs. Moffitt and sister, Miss Grace Rhodes, have gone to their father's in Virginia for the holidays. But especially to be at the marriage of their sister, Miss Nan B. Rhodes who is to be married on Dec. 29. Miss Nan is known to many of the old students of Elon who remember her while she was here in school.

Mrs. Chandler, formerly Miss Mary Watson, is at her father's where she will spend the holidays. Mr. Chandler will join her in a few days. When they leave they are expecting to go to Bluefield, W. Virginia where they are to make their future home.

The College pulpit was yesterday filled by Dr. J. U. Newman who preached a most delightful and instructive sermon, his subject being Psalms. At night the Christian Endeavor Society was led by Prof. Harper, subject "Christ the King."

Misses Ramsay, Pitt and Cook have left Elon for the holidays. All the other teachers are still here. Several students have gone to their homes to spend Christmas also. May the vacation of every one be filled with great joy on this festive occasion.

Examinations will all be over and our students will be at their homes ere these notes are read. Some perhaps will not reap quite what they had expected and hoped for in grades and class standing, while others will rejoice in the fullest fruition of their hopes. The school term is over and the general grade of work is highly satisfactory. This is proven by looking at the grades posted.

To the students and friends of Elon College while you are having a pleasant time with your friends Christmas, can you not speak a good word for Elon? It will help the college more coming from you than if it should come from some one else. Induce your friends to return with you to Elon for 1909.

J. T. C.

—A joyous Christmas to all!

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $2208.61

Monthly Dues.

Rillie Stephenson ..... .30
Thomas E. Brickhouse, Jr. .20
Eugenia C. Young 1.20
Fannie May Young 1.20
Blannie Franks ..... .05
Dwight Franks ..... .05
Noma Franks ..... .05
Numa Franks ..... .05
Bettie Franks ..... .05
Flemmie S. Parker .... .15
Addie Newman ..... .20
Clarence Newman ..... .20
Paul Strader 1.00

Monthly S. S. Offerings.

Graham, N. C. 1.00
Wake Chapel, N. C. 4.93
Nov. and Dec.
Palm St., Greensboro, .. 1.79
Howards Chapel, N. C. .24

Thanksgiving Offerings.

Mt. Auburn Church, .. 25.68
Raleigh, N. C. 11.07
Raleigh S. S. 4.19
T. H. Crocker 5.00
Middleburg, N. C.
Bethel S. S., (Val.) Va. .75
Providence Church 4.70
E. Va.
Wentworth Church, N. C. 8.00
Windsor Church, Va .. 5.23
Ivor Church, Va. 2.21
Burton's Grove Church, 2.35
Zion Church, N. C. 9.15
Martha's Chapel Church 7.00
Antioch Church
(Val.) Va. 3.96
Linville Church
(Val) Va. 4.65
Bethany church, Ala .. .80
Bethel Church
(Wake Co.) N. C. 2.10
New Lebanon Church
and S. S., N. C. 6.85
Mt. Bethel Church N. C. 7.45
Howard's Chapel, N. C. 2.90
Finesville Church 3.00
N. J. Conf., N. J.
Versailles Church, O. .. 1.50
Versailles Church Jr C. E. Soc., O.
Burlington Church . 20.30
Wake Chapel Church .. 1.60

Christmas Offering.

Thomas E Brickhouse, Jr.
Norfolk, Va. 5.00

Special Offerings.

H W Trollinger 5.00
Burlington, N. C.
Sale of one calf raised
at Orphanage 3.00
Sale of 930 lbs Cotton
@ 10c 93.00
Raised at Orphanage Crop 1908.
Amt. 48th week, 1908 .... $259.60
Total $2468.21

SECOND ANNUAL REPORT CHRISTIAN ORPHANAGE FARM, 1908.

59 bushels wheat @ $1.10 .....64.90
100 dozen oats 30.00
50 bushels Irish potatoes @ .. .80 4.00
1 ton millet hay 15.00
1 ton crimson clover 15.00
3 tons meadow hay @ 8.00 .... 24.00
452 bushels sweet potatoes @ .70 316.40
6 tons pea vine hay @ 17.50.... 105.00
1 ton peanut vines 15.00
42 bushels peanuts @ 1.00 ..... 42.00
1500 bundles fodder (1 ton) @ 1.25 25.00
1000 lbs. pea huls 6.00
930 lbs. cotton @ 10c 93.00
37 bushels cotton seed @ .30 .. 11.10
1138 lbs. pork @ 10c 113.80
37 bushels peas @ 2.00 ..... 74.00
10 tons cut corn and cut wheat straw and shucks @ 8.00 ..... 80.00
$1250.20.

Respectfully submitted.
Jas. L. Foster, Supt.
Dec. 18, 1908.

Elon College, N. C., Dec. 16, 1908.

My Dear Children and Friends:

Again we are glad to present you a liberal report. We are thankful to so many of the cousins for sending in dues and writing such nice letters; we hope all will report at once in full for 1908. We are glad to have with us again Eugenia and Fannie Young,, also Paul Strader who have been absent for a while. We are very grateful to so many friends, churches and Sunday-schools for their liberal amounts. Wonderful indeed are the results when people put their small amounts together. How glorious our work would prosper if every one would make an offering of some amount.

Christmas Offerings.

Thomas E. Brickhouse, Jr., Norfolk, Va., is the first to make a Christmas offering and his $5.00 is a splendid example for one so young as he to make; and is well worth the invitation of one hundred other children, men and women. Thank you, my dear boy!

Say friend, if you failed to make a thank-offering, will you remember the orphan with a Christmas gift of $——? and you will be much happier.

The following donations have been received:

Mr. and Mrs. J. W. Shaw, Norlina, N. C., 18 nice books for the children; Mr. W. I. Holt, Burlington, N. C., $2.00 for Christmas treat for the orphans.

We are very grateful for this nice lot of books; they are appropriate for children. In fact, the books Mr. Shaw had in childhood and some Mrs. Shaw has enjoyed. They leave Mt. Auburn community for their far western home, after a few years in the South. Mr. Holt bought our cotton, paid us above the market and then handed us $2.00 and said "treat the children." May prosperity be his for so kindly helping those who really enjoy "a treat."

This will be our last message to the kind-hearted and liberal-handed people who have so nobly stood by us this year—before Christmas. We urge all churches that have not made a Thanksgiving offering, and friends, to make a Christmas offering in lieu thereof and thus help us to cancel some of the debt on the Institute.

We wish all friends, churches, Sunday-schools and C. E. societies, and the Cousins a real happy Christmas—filled with much joy and great pleasure. You will find the 2nd Annual Report of the Orphanage farm in this week's Corner. Read it. For the success of our work we thank Divine Providence for blessings. We express our appreciation of the very patient and faithful services of "Uncle John (John H. Carrington, colored) who has been our efficient farmer. He has at all times been ready and willing to go—in cold or hot—and for two years now has worked for our success on the farm. He is a splendid farmer and we hope to have him with us 1909. Also our many boys in their departments of work have helped us in the results of our crops. Many little hands have given help and thus much has been added to our harvest. The indoor life of our home has "home-work" and "the cutting and the mending" which is numerous: while Mrs. Susie H. Kissell has looked after the departments which all children love—dining-room and kitchen—and it has required looking as well as cooking for our family now numbers 34. Well our girls—I come near forgetting them—they are so very quiet? They have done " thousand and one things" and many of them have done well.

Just after you read this letter may

dear old Santa come with a liberal help of the joys and blessings of Christmas times!

Fondly yours,
Uncle Jim. ..

Roanoke, Ala., Dec. 10, 1908.
Dear Uncle Jim:

Enclosed you will find thirty cents, my dues for October, November and December. I am counting the days till Christmas for I am expecting a good time. Hope Santa Claus will visit all the little orphans Christmas. Merry Christmas to all of them.

Your niece,
Rillie Stephenson.

Hope you will have the good time you are expecting, Rillie and Santa bring you lots of things.

Norfolk, Va., Dec. 10, 1908.
Dear Uncle Jim:

I send twenty cents dues for Nov. and Dec. Also a little Christmas offering. I will be two years old on the 16th.

With best wishes for a Merry Christmas,

Your little nephew,
Thomas E. Brickhouse, Jr.

Your little Christmas present will be a big one to us, Thomas and we thank you sincerely. You were almost a little Christmas present to Mama and Papa yourself, since your birthday comes so near to Christmas.

Summerfield, N. C., Nov. 26, 1908.
Dear Uncle Jim:

I have not sent up my dues, but enclosed find check for one dollar. Much love to you and the cousins. I will also send a Thanksgiving offering later.

Your little nephew,
Paul Strader.

Thank you, Paul. Let us have some nice letters also next year.

1003 Nicholas St., Henderson, N. C.
Dear Uncle Jim:

Here we come again with our dues for November and December. Christmas will soon be here, and I hope Santa Claus will be liberal to all the orphans. I am sure he will if they are good.

I will close with much love to all the orphans. Bye bye.

Your niece and nephew,
Addie and Clarence Newman.

Santa is a nice old fellow and I know he will not go past the Orphanage without dropping something as he passes.

Roanoke, Ala., Dec. 12, 1908.
Dear Uncle Jim:

I now write my letter for November and December. I am behind a little this time but I hope I am not too late. Uncle Jim, it is not long until Old Santa will come and what shall he bring the orphans? A box of toys I hope.

I earned my dues this time by helping mamma quilt. Enclosed you will find fifteen cents my dues for the two above months and the month I missed. I remain,

Your niece,
Flemmie S. Parker.

You were smart indeed Flemmie to help mama and I know you feel better by doing this, especially since 'twas helping in two ways.

Raleigh, N. C., Dec. 14, 1908.
Dear Uncle Jim:

We will write our letter for Dec. We are going to have a Christmas tree at our school Christmas. Enclosed please find 25 cents.

Your nephews and nieces,
Blannie Franks,
Bettie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

Hope you will enjoy your tree children, and that Santa will bring you just what you want.

---

131 Windsor Ave, Norfolk, Va.,
Dec. 10, 1908.

Dear Uncle Jim:

It has been a year since we have written the little cousins. I hope they are all well and ready to have a good time Christmas as I expect to have. Enclosed find a check for two dollars and forty cents for sister and I.

Your little cousins,
Eugenia C. Young,
Fannie May Young.

Yes indeed girls, our children are looking forward to a merry Christmas.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

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—DENTIST—
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(Begun on page 3.)

Woods' Chapel last Saturday night. It was indeed a pleasure to me to meet many friends there I had learned to love while I was their pastor. The church had been without a pastor since Sept., but there are some faithful members there who have kept up Sunday-school, and prayer-meeting. Bro. French has now assumed pastoral charge there and at Whistler's Chapel, preaching at both places last Sunday to good congregations.

We are praying for showers of blessings upon our work this year.

A. W. Andes.

Harrisonburg, Va., Dec. 16, 1908.

JUDGING ANGELS.

By Rev. J. J. Summerbell, D. D.

In 1st Corinthians 6:3, Paul speaks as if he believed that the followers of Jesus were to judge angels. His language is as follows:

"Know ye not that we shall judge angels? How much more things that pertain to this life."

The last clause of his language indicates that the angels whom we are to judge are the angels of the other life, or some of them. It is perversion, therefore, to suppose that Paul means that Christians shall finally rank above some of the messengers of God, that do his will on high.

This reminds one of the saying in the Old Testament, "I have said that ye are gods, and all of you are children of the Most High."

Does this greatness of man have some cause, in his relation to sin and his rescue from it, as well as in his relation to Jehovah? You may remember the annunciation of the serpent to Eve: "Ye shall be as gods, knowing good and evil;" deceitfully implying that knowing evil made the sinner a partaker of divinity.

Possibly some of the angels on high have never had the opportunity to sin; have always been automatically right; have obeyed God, without consciousness of other possibility, just as the material elements do: air, electricity, plants and brutes. Possibly the angels, or some of them, have no more realization of the nature of sin, than does light, or gravitation, or chemical affinity. Possibly they obey, just as the locomotives on the perfect track. They may never have felt temptation to turn to the right or the left. They always thus do the will of God.

If so, we may get a little more insight into the meaning of the following passage in Rev. 14:3:

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth."

In this passage, John does not say, as translated, "No man could learn the song;" but no one. No one could learn that song. The statement would seem to exclude the angels from that choir. The angels could not learn the song. Possibly they cannot learn the song because their hearts have never been broken under the sense of sin. Possibly there are "accidentals" to this music, that angelic throats cannot frame to utter, because sinful temptation has never overwhelmed them. They have never been redeemed, never having needed redemption; and their experience through the ages has left them incapable of sounding the notes that can only be sung by beings trained by the earth-heaven drill of sins forgiven. Their will has never been against God's will. They have never said, "Not my will, but thine be done." For they have never experienced the wonderful liberty that God gave to man, when he commanded him not to eat of the forbidden fruit, though giving him the capacity to be tempted, and the power to disobey.

So some of the angels cannot learn the song. In fact, only they can learn it, who have been delivered from sin.

This is one of the compensations to man for his sufferings. Man rises to wonderful hights: becomes as a god, knowing good and evil. Man is not a machine. He can speak a language that angels can hardly translate. He has practiced dialect of sin so much, that he speaks the language of heaven with the brogue of the slums. The angels cannot learn it, for they cannot mispronounce. And yet that brogue lends a charm to the speech of redeemed sinners, that makes heavenly beings listen with delight. It is true music, though so varied from the common chord.

Is is unquestionable that men have royal advantages over angels, or some of the angels. Indeed, the writer of Hebrews uses the following language concerning them:

"Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14).

Then it is no incredible thing that the followers of Jesus shall judge angels. We have little light on the nature of this judging. Possibly some of the angels are beings who have come out of another sphere of existence, where stains of character were not removed by the blood of Christ; where salvation consisted in merit wholly. Perhaps the character development of others may have depended solely on acts of heroism. Perhaps some of them have only grown as masses of power, as brook is added to brook, as river is added to river, till the mighty flood joins the sea.

In truth the things of character building, the shaping of stones for the temple of God, are so varied and manifold that a man is very unscientific who would argue that beings from other regions of infinite space must have parallel discipline with ours. The quarries are so far apart; the nature of the "precious stones" is probably so diverse; the distances are so immense; the conditions to us are so wonderfully difficult to know: the transportation facilities, or the transformation processes, must to us in their nature be so obscure, that the critic would be a very ignorant man who would say that the Bible writers were wrong in their statements. Even the rude fisherman Peter, sometimes rebuked by Jesus and sometimes reproached by a look, but at other times recognizing Jesus on the shore and preaching boldly in Jerusalem, knew far more of the infinite intricacies of spiritual development than materialistic philosophers who deny Holy Writ: for Peter (1 Peter 1:12), when writing of the mysteries if the Gospel, said, "Which things angels desire to look into." They have not yet learned the song of the redeemed, nor the mysteries of character building; and men, with all their faults forgiven, though the scars may be left, will hereafter in some ways outrank them, and give them orders. Sometimes in an earthly city, at a railroad grade-crossing, we see a humble flagman whose arm or leg had been torn off in a previous terrible accident, signalling to the coming mighty engine to stop, or to go on; and the powerful machine obeys. And so, perhaps, in the future life many a broken-limbed sinner, saved by love, will direct the onward rush of angelic spirits, who have never had accident, because unable to disobey the laws of their Creator.

Dayton, Ohio.

No one needs really to fail. "As thy day so shall thy strength be" if thou seek strength in the Strong One.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never he used except on prescriptions from reputablo physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured hy F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In huying Hall's Catarrh Cure he sure you get the genuine. It is taken internally and made in Toledo, Ohio, hy F. J. Cheney & Co, Testimonials free.

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NORFOLK LETTER.

The Tidewater Christian Sunday school Association will hold its regular quarterly meeting, Sunday, Dec. 27, at 3 o'clock, at the Christian church in Portsmouth. These meetings are proving helpful. It is hoped that a large attendance from all the schools will be present.

Officers will be elected for the coming year. Rev. J. W. Harrell is the President and Rev. J. O. Cox is Secretary at this time.

Bro. Thompson at the Third church preached a beautiful and very touching sermon Sunday morning on the subjest, "Christ the Wonderful." Bro. Cleveland Barrett was present, took part in the service and presented the interests of "The Sun" and sold some books.

The Herald of Gospel Liberty reports last week that Rev. W. D. Harward has accepted a call to the church at Madrid, Iowa, and will enter on his work there about the first of the year. I had heard it mentioned as probable, some weeks ago, but had not felt at liberty to mention it before. I had been hoping that it might not be necessary for him to leave his work here. But I believe a true minister looks to God for all his orders, so I am sure Bro. Harward, if he goes, will simply be obeying his Master's call. It will be a severe loss to the E. Va. Conference and especially to the field he has so ably occupied here in Tidewater, Va.

In a message just received from Miss Susie Turpin it is made known that at the orphanage to which she has gone—until recently they had a horse but a short time ago it died, so it leaves them without any means of travel to their nearest town, some miles away. The fact was mentioned in Sunday-school at the Third Church, and thought began to express itself in dollars. It is said that a horse can be had there for 40 to 50 dollars. Nearly half enough is in sight already to supply the need. If you want to have part in this you can send the money to me and I will see that it is used for that purpose.

The reports from the Temple are that Bro. Ryan preached an unusually fine sermon Sunday morning, preaching both morning and night, married in the afternoon a couple from Suffolk, invading Bro. Butler's home territory.

To my friends, both North and South, I would take this method of extending the season's greetings, by wishing one and all a happy, joyous Christmas.

J. W. Manning.

Dec. 21.

WOMAN'S HOME COMPANION FOR CHRISTMAS.

The Christmas Number of Woman's Home Companion is one of the most beautiful of the holiday magazines. Its cover is in blue and gold—depicting the Madonna and Child. There is a beautiful painting in color by James Montgomery Flagg, occupying a full page. Another delightful and unique feature consists of two big pages of old-fashioned Christmas Carols, with decorations by Ernest Haskell.

For the Christmas Woman's Home Companion, Edwin Markham has written a most beautiful poem, "Before the Gospels Were." It tells the story of the gathering of the materials for the gospels by the disciples after Christ's ascension. "Before the Gospels Were" is greater than "The Man With the Hoe." It is, perhaps, the greatest poem of the generation.

It is seldom that a magazine—even a Christmas magazine—offers stories by such an array of great writers as will be found in the December Companion—Josephine Daskam Bacon, Anna Katharine Green, Mary Wilkins Freeman, Florence Morse Kingsley, Juliet Wilbor Tompkins.

Above all else, the woman reader will find here a magazine of Christmas helps—hundreds of suggestions for the making of attractive and unique gifts; ideas for the table; for making delicious candies; new neckwear; embroidery; fashions—an almost bewildering array of practical Christmas suggestions.

—The following dispatch was from The Norfolk Landmark Dec. 17:

Richmond, Va., December 16.—Indications are that both Roanoke and South Boston will vote the saloons out, the former on December 31, and the latter on a later day.

The same is true of Houston, in Halifax county, several miles from South Boston. With both of these places dry, there will be a dry district in that community. A strenuous fight will be made by the liquor dealears of Roanoke. In Roanoke, it is pointed out, the Norfolk and Western people control the situation. It is a standing rule with this company that when a man takes a drink his resignation follows; and if the resignation is not forthcoming the man is discharged.

The influence of the Norfolk and Western will be brought to bear on the side of temperance. Over two-thirds of the State of Virginia is now dry, and other dry communities are being added each month. The next large places to be attacked will probably be Richmond and Norfolk.

It has already been intimated that the next session of the State Legislature will be asked to call an election for State wide prohibition.

Lumber. Agitation in behalf of the preservation of forests and standing timber has not amounted to much, if the amount of lumber cut signifies anything. According to our official bulletin there were cut last year, in the United States, forty billion board feet, more than was ever cut in any one year of all our history. We have learned to use terra cotta, cement, concrete and steel as building material, but this has increased, rather than diminished our capacity to consume lumber. In 1850 each American was satisfied with two hundred and fifteen board feet of lumber per year. Now each one must have to his part per annum four hundred and seventy feet. Of this timber output Washington of course furnishes a larger amount than any other State. Next come Louisiana, Texas and Mississippi, respectively, Utah supplying less than any State in the Union. Owing to the financial stringency, and the depression in business, especially the lumber business, the past year, the output is not likely to measure up to that of 1907, but that our forests and timber lands are disappearing at a fearful rate no one can doubt.

Kinkade's Bible Doctrine

EDITED BY REV. S. Q. HELFENSTEIN
With Helpful Explanatory Notes.

This book contains enough dynamic truth to shatter tons of erroneous theology. It holds the key to many difficult passages of Scripture, is written in a sweet spirit, and teems with the light of truth. Read it, and catch some of the spirit of the pioneers of the Christian Church.

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J. N. HESS, Agent **Dayton, Ohio**

(Begun on page 7.)

What was Solomon's? What was the cause of Absalom's failure?

Lesson Facts. Lesson I. The Ark was at Kirjath-jearim, and David decided to move it to Jerusalem, a stronghold he had captured from the Jebusites which he made the capital city.

Lesson II. In a series of wars David conquered the Moabites, Edomites, Ammonites, and Midianites.

Lesson III. Jonathan's lame son was quality and make it his own.

Lesson IV. During the Ammonite war David stole Uriah's wife.

Lesson V. After Absalom killed his brother Amnon he went into exile at Geshur in Syria. When he returned he went to Hebron under a pretense of sacrificing in order to get his followers together.

Lesson VI. Absalom met his death in the Forest of Ephraim while David was waiting at Mahanaim for news of the battle.

Lesson VII. David's tending sheep in Bethlehem helped him to write the "Shepherd Psalm."

Lesson VIII. Solomon was annointed king at Gihon near Jerusalem.

Lesson IX. Samaria and Judah were referred to as threatened with destruction in Temperance Lesson.

Lesson X. Solomon was at Gibeon when he had his vision and chose wisdom.

Lesson XI. The king of Tyre furnished much of the material for Solomon's temple which was built at Jerusalem.

Lesson XII. Jesus was born at Bethlehem. Joseph and Mary lived at Nazareth.

Review Thoughts.

Lesson 1. Right things may be done in wrong ways.

Lesson 2. In some way God grants each noble desire.

Lesson 3. Those who seek will find opportunities for exercise of kindness.

Lesson 4. Forgivness brings joy.

Lesson 5. Dishonoring parents brings grief.

Lesson 6. A ruined life and a father's undying love.

Lesson 7. The Lord supplies our wants.

Lesson 8. Choose God as our king.

Lesson 9. Many a life is ruined through drink.

Lesson 10. Wise choosing is necessary to having the best.

Lesson 11. The church means much to us.

Lesson 12. Jesus' coming brought peace and joy.

Lesson 13. Look in three different directions and get your bearings.

Look backward over mistakes and successes and learn how to do better next year.

Look forward in anticipation. Look upward. It is this upward look that can make every day a success. Nobody ever yet failed who was looking up to God for help.

G. W. Tickle.

M. P. Moller, Hagerstown, Md.

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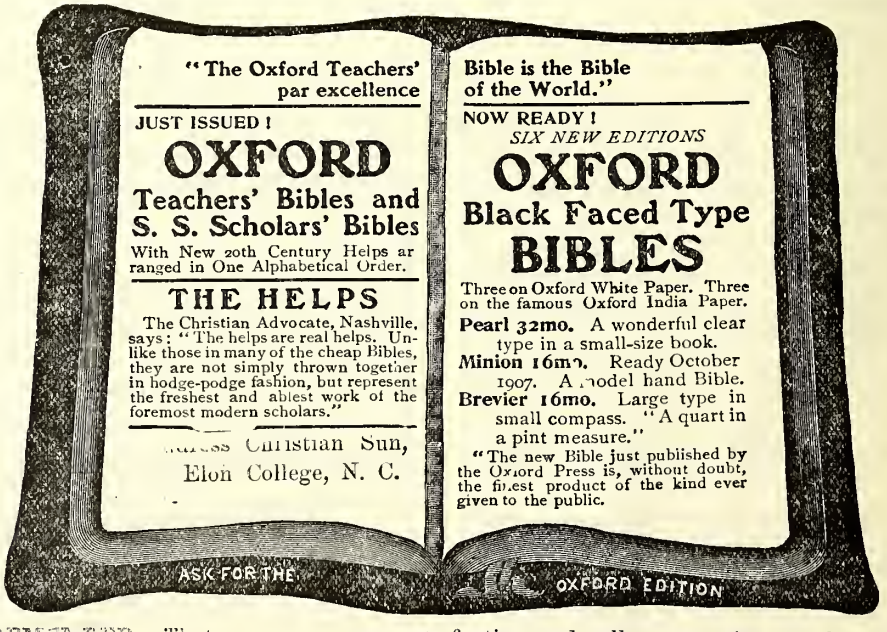
All that we ask in competition with all others is that you examine our extensive stock, variety of styles, unequalled prices and very best qualities. Come, and see, and you will be convinced.

You will certainly make a mistake by buying elsewhere before calling on us.

J. D. & L. B. WHITTED, Burlington, N. C.



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THE CHRISTIAN SUN, Elon College, N. C.

MARRIED.

Warthan-Barham.

Near Itata, Va., Oct. 14, 1908, at the home of the bride, Mr. James M. Warthan and Miss Babbie Barham were united in marriage by the writer. After the ceremony and congratulations, the happy couple with many of their friends, drove to Smithfield, and took the boat for Newport News, where they are to reside C. C. J.

Faison-Slade.

On the second day of Dec., 1908, Mr. E. D. Faison and Miss Sadie B. Slade, both of Dendron, Va., became husband and wife. The young couple drove to his home where a sumptuous feast was served to many of their friends. Both the bride and groom are fine young people. May God bless them.

C. C. Jones.

DIED.

Mumford.

Little Herbert Irvin Mumford, aged 5 months and 27 days, grandson of Bro. and Sister J. H. Mumford, died after a few hours of an attack of cholera. The little fellow was unusually bright and his future seemed hopeful. But God wants the best.

May God bless the sad parents.

C. C. Jones.

Kendrick.

After a long period of suffering Bro. Dave Kendrick passed from this to the spiritual land, Nov. 27, 1908, at his home in Girard, Ala. Bro. Kendrick died at an early hour of the first day after his 26th birthday. He was a member of the Christian church of Girard and leaves behind him the testimony that he was prepared to depart and be at rest. He leaves a wife and two children, besides a number of relatives and friends who sorrow but not without hope. Our deep sympathy is extended to all the sorrowing ones. May the Father's blessings abide with them.

Funeral by the pastor.

G. O. Lankford.

Kensey.

The little child of Sister J. J. Kensey died Dec. 13, 1908, being burned to death at the Orphanage of Macon, Ga. Its father preceded it to the eternal world about fifteen months ago.

Claudie was five years old. He was a bright child and his love and devotion to his mother were strong. After funeral services by the writer at the Christian church of Columbus, the body was carried to Girard cemetery and placed by the side of his father.

Much sympa[redacted] extended to those whose hearts [redacted] sad. The Lord bless th[redacted]

G. O. Lankford.

Burks.

Elvin[redacted]ell, youngest child of Scott and Lizzie Burks, of Halifax county, Virginia, died December 4, 1908, and was buried in Pleasant Grove cemetery Dec. 5. The child lacked four days of being eleven months old, having been born Jan. 8, 1908, but during this brief period of early pilgrimage performed a mission and finished the task assigned of the Father. A home is happier, and two hearts are more tender and devoted because of the advent into the world of this bright and beautiful life. The fond parents have our sympathy, and our prayers ascend in their behalf that in a day and time yet to be they may meet in glory the little darling gone before.

Funeral by the writer.

J. O. Atkinson.

Wall.

Whereas our heavenly Father in His infinite wisdom saw fit to remove from our midst and call unto Himself our beloved brother, C. Paul Wall, on the 20th day of Sept., 1908, and whereas he was for many years a faithful member of Union Christian Church; we the members hereby resolve,

That in the death of Bro. Wall our church has lost one of its oldest and most faithful members, a generous giver to all church and charitable purposes; that his experience and counsel will be greatly missed in our meetings.

That a copy of these resolutions be entered on the minutes of this church and that a copy be sent to The Christian Sun for publication.

W. D. Gregory,
Alfred Hayes,
Anna Apt.

Pitts.

Whereas it has pleased Almighty God in his infinite wisdom to remove to another realm in his kingdom our beloved brother F. M. Pitts who fell asleep in Jesus on Tuesday night, Dec. 1, 1908.

Be it resolved, 1st, That in the death of our dear brother, the Christian church at Bethany has lost an honored member and while we mourn his death, we bow in submission to this decree of providence.

Pure in thought and deed, patiently bearing his burdens with a Christian spirit, let us imitate his example, that our end may be like his.

Resolved, 2nd, That we hereby extend to the bereaved family and friends this expression of our sorrow and sympathy in their loss, and our deep appreciation of the many lovable traits of character of our departed brother.

Resolved, 3rd. That we commend his many virtues and life as worthy to be followed by his friends.

Resolved, 4th, That these resolutions be put upon the record of our church book, and a copy sent to the family, and The Christian Sun for publication.

D. W. Shepherd,
W. J. Harry,
A. H. Shepherd,
Committee.

Why Your Head Aches

You do not endure headache because you want to. It is because you haven't a satisfactory remedy. You haven't tried Dr. Miles' Anti-Pain Pills. They stop pain quickly, leave no bad after-effects, do not derange the stomach. That ought to be satisfactory—if so, try them. Your druggist has them.

"I have used Dr. Miles' Anti-Pain Pills for the past three years. They never failed to give me relief. They never leave any bad after-effects. Before I began taking them I had been a great sufferer from headache for years."

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If they fail to help, your druggist will refund the money on first package.
25 doses, 25 cents. Never sold in bulk.
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P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

—Charles P. Taft, brother to the President-elect, is a candidate in Ohio for a seat in the United States Senate.

—Alamance county sold its $200,000 bonds recently issued for good roads at a premium amounting to $2,260. The bonds run for 50 years and bear 5 per cent.

"To be carnally minded is death: but to be spiritually minded is life and peace" are words that apply to a nation and the public, as well as to our individual. Our time is surfeited with carnality and gross materialism. In consequence, as the Word declares, we suffer unnumbered deaths from murder, cruelty and crime.

Canada also, dearly beloved, is fighting the saloon, and quite effectively. In fact the great Dominion on our northern borders is far ahead of us in the fight as the following, from The Christian Vanguard, Toronto, shows:

"The passage of the Scott Act in the Dominion of Canada in 1878 marked an epoch in the history of liquor legislation in this country. It gave to cities and counties the right of local option. The province of Quebec adopted local option in 1899, and the writer, by a summer residence of thirty years in this province, has noted the gradual development of prohibition sentiments. In Nova Scotia sixteen out of eighteen counties have local option; in New Brunswick all but five counties; Prince Edward Island has it in its whole extent; it has made much progress in Manitoba. Temperance sentiment is marked in Ontario. Toronto is a shining example of the effect of public sentiment in reducing the evils of a lax license system. In 1874, with a population of 60,000 it had 530 licenses. In 1907, with 260,000 population, it had but 207.

"In New South Wales local option has been in operation since 1882; Victoria adopted it in 1876; New Zealand in 1881, permitting each electoral district to decide the question by a three-fifths vote. Canada shows the smallest per-capita consumption of absolute alcohol in the English-speaking world, and New Zealand comes next."

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If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your relatives may have been carried off by a prejudicing malady.

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T. ARCHIBALD CARY,
Gen'l Agent for Virginia and North Carolina,
601 Mutual Assurance Society Building,
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(As in previous years)

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